# REPLY

TO A

# Scandalous Libel,

INTITULED,

## *The Trial of the SPIRITS.*

In a Letter to the Worshipful AUTHOR.

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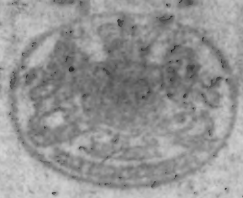

A PROPER

# REPLY

TO A

# Scandalous Libel, &c.

*SIR,*

I HAVE frequent Opportunities of hearing the Arguments both for and againſt the *Britiſh* Diſtillery, from which I have formed my own Judgment, that the preſerving ſo valuable a Manufacture, in all the uſeful and reputable Parts of its Conſumption, is of great Conſequence to the Nation. And from theſe Motives I ſhould, before now, have given your Worſhip my Thoughts on your late, notable Performance, called *The Trial of the Spirits.* (The Title of which I obſerved to be advertiſed in the publick Papers.) But I really had no

Notion what Sort of Spirits your Worſhip meant to encounter with: I remember, indeed, when you was an Anabaptiſt Teacher, your Worſhip uſed to deliver many ſerious Diſcourſes on Spirits, both Good and Evil of another Kind; and from thence I imagined you might on this Occaſion ſo far reſume the former Profeſſion, as to oblige the World with ſome Polemical Diſcourſes: or at leaſt, that your Zeal againſt Superſtition and Ignorance had occaſioned the publiſhing your Thoughts in Favour of the Bill, depending for repealing the Laws againſt Witchcraft, no ways ſuſpecting, in the leaſt, that your Worſhip was become an errant Politician, or that you was dictating to the Legiſlature in Matters of Trade and Revenue, with the ſame Authority you uſed to look down on your Congregation from the Pulpit.

This Miſtake of mine was ſet right, by accidentally falling in Company, where your Pamphlet was the Subject of Converſation; ſome inſiſting your Worſhip was out of your Senſes, and others that you was never fairly in them: On which I immediately purchaſed it for my better Information in ſo important a Controverſy. I read it over with due Attention, and to deal ſincerely with your Worſhip, I muſt freely declare I think you have ſpent your Time very idly in this Compoſition. It is, no doubt, a ſcandalous Libel, wherein Falſhoods are ſubſtituted, for Facts, Demonſtration lies wholly

in

in your own poſitive Aſſertions, and the Reaſoning on the whole betrays your Ignorance as well as Malice.

And, conſidering your matchleſs Frontiſpiece, in addreſſing ſuch a Dirty Libel to the two honourable Perſons mentioned in the Title Page, (thereby inſinuating their Approbation of ſo wretched and ſcandalous a Performance,) that you really deſerve a ſeaſonable Reproof and Correction: for which purpoſe I now dedicate myſelf wholly to your Worſhip's Service.

As to the Abuſes in the diſorderly Conſumption of ſpirituous Liquors, they are univerſally confeſſed, and what the reputable Part of the Trade long have been, and ſtill are deſirous, ſhould be effectually remedied, ſo that your Worſhip is in perfect Safety, as to this Part of the Argument. I know no one, who ſtands in Contradiction to it.

But the monſtrous Concluſion you draw from thence, for the intire Deſtruction of the Diſtillery of *Britiſh* Spirits from Malt, of which a uſeful Conſumption may be made under proper Regulations, to the great Advantage of the whole Kingdom, is what I ſhall endeavour to detect and expoſe in the manner it deſerves.

Your Worſhip is pleaſed to confine yourſelf wholly to Malt Spirits as a pernicious Poiſon, and at the ſame Time are for preſerving the Uſe of Spirits from Molaſſes, as if that only was an innocent Thing capable of no Miſchief,

and

and that a Man may be virtuouſly drunk with the one, tho' not with the other. This is ſo ridiculous a Project as to require little Anſwer; nor can I imagine any Thing but your Worſhip's immediate Intereſt could have led you into it. I know very well one of the three Trades your Worſhip ſo laudably follows, is that of making Pans and Pots for the Sugar-Bakers; you might probably imagine your great Bounty, in preſerving to them the Conſumption of Molaſſes for Diſtilling, might increaſe your Worſhip's own Manufacture; but in ſuch caſe, how will your Worſhip diſpoſe of your Honeſty, or the Affection you boaſt of to your dear Country, which you ſo modeſtly affirm is the Guide to all your Actions?

Your Worſhip's Zeal on this occaſion has collected the Force of all your Learning, Scraps of Latin, Proſe and Poetry; *Horace* and *Addiſon* are all brought in Head and Shoulders to oppoſe ſo formidable an Enemy as Geneva; but the Maſter-ſtroke, and what I moſtly admire of your Worſhip's Ingenuity and Cunning, is your lugging in the whole Royal Family to ſupport your Arguments, beſtowing a Character on them an honeſt Man would hardly have thought on; and which your Worſhip's Situation, as a Magiſtrate, and that Degree of Decency and good Manners to be expected from every Subject, might have prevented your expreſſing in ſo publick and ſcandalous a manner.

Howſoever

Howſoever ridiculous your Worſhip's wretched Project may be, yet as there is an Expectation, and a very juſt one, that the Legiſlature may interpoſe for remedying the Abuſe of conſuming ſpirituous Liquors by the common People, without intending the immediate Deſtruction of the whole Manufacture, or introducing foreign Spirits, to ſupply the Place of our own, from the Importance of the Subject, and the known Difficulty of diſtinguiſhing by Law the uſeful from the pernicious Conſumption of any Commodity; I thought it neceſſary to give your Worſhip a full Anſwer, who otherwiſe might have remained long enough in Obſcurity.

Thus much I offer to your Worſhip by way of Introduction, and without conſidering your Worſhip's particular Taſte; whether you are *a Lover of Mankind* *, *or Womankind, what* † *Ends your Worſhip propoſes, what Degrees of Diſaffection you may have to the preſent Government, or to any Miniſters of State, what Place you expect, or really deſerve.* I ſhall conſider the Reaſons you give for deſtroying the Diſtillery of Malt Spirits.

In what your Worſhip calls your Preamble, you ſeem to found your Judgment in this Caſe, by *the Obſervations you have made as a Magiſtrate of the moſt enormous, wicked, and dangerous,*

* Vide *Title Page.* † Vide *Page* 2.

*Uſe and Conſequences of the Liquor, called Gin, or Geneva, the Produce of Malt Spirits.*

This is but one Species of the *Britiſh* Spirits, by which you judge of the whole: But, however ſecond-ſighted your Worſhip may be, I cannot conceive what you can diſcover, as a Magiſtrate, that is new, or which was not put in Practice before Gin was known. It is many Years ſince Drunkenneſs was imported into this Kingdom, which, like all other Trades, has been much improved, and not wholly poſſeſſed by the common People. They have been and probably will be addicted to it in one Shape, as their Betters are in another, which is the Caſe in moſt Nations in the World, except the very hot Countries, and in ſome of thoſe they intoxicate themſelves with Opium inſtead of Liquors; it is the general Character of the common People in *Germany*: It is univerſally practiſed in *Holland*, even with this poiſonous Liquor, called Gin; nor is it leſs beloved in all the northern Parts, where ſtrong Liquors are eſteemed the Natural Defence againſt their Climate; and yet they have not found out its poiſonous Qualities: But as an Exceſs of any Thing is certainly pernicious, ſo in *England* the Laws now in force have provided a Remedy: and if your Worſhip had done your Duty, as a Magiſtrate, in the drunken Obſervations you have made, and put the Laws in Execution as you ought to have done; the

Diſorders

Diſorders you complain of might in a great Meaſure have been ſuppreſſed.

A Neglect of this Kind, if the Truth was known, has occaſioned moſt of the Complaints which have been lately made againſt ſcandalous Tippling-houſes; why have they been licenſed; or, if licens'd, why has not there been ſome Uſe made of the Recognizances they always give for their good Behaviour, or why are thoſe, who keep publick Houſes, and ſell Liquors, generally made Conſtables? can a due Execution of the Laws be ever expected from this Method, or will it be imagined a Man, who reaps the Gain and Advantage by the diſorderly drinking of the common People, will ever be the Inſtrument to ſuppreſs it, tho' he is entruſted for that Purpoſe.

I would not be underſtood, by your Worſhip, to juſtify in any Sort the exceſſive Uſe of Tippling among the common People, which every honeſt Man muſt allow, ought to meet with a proper Regulation; but I would only diſtinguiſh the uſeful Part of the Conſumption of this Manufacture, and endeavour to demonſtrate that there is no Neceſſity of deſtroying the whole to prevent the Abuſe of a Part; but that all the Regulation conſiſtent with the national Intereſt may be effectually made, and at the ſame Time preſerve ſo valuable a Manufacture. Your Worſhip next proceeds to a

Matter of ſome Difficulty indeed, *to demonſtrate the Conſumption of Grain by the Diſtillers, does not promote the landed Intereſt, and public Revenue, a received Notion you promiſe to detect the Falſity of*: This is a ſeeming Paradox; but all your Worſhip's Learning and Experience is muſter'd up to the Solution.

Your Worſhip's Demonſtration begins with a hard Term, you have borrowed from your Dictionary, called a *Poſtulatum*; *that the Health and Number of the labouring People are the Strength and Riches of the Nation*, which, as you rightly obſerve, will be readily granted you; and then follows your Proof of the pernicious Effects of the Malt-Diſtillery, tho' not a Word mentioned of your favourite Molaſſes.

And what is this Proof? why either your Worſhip's own Aſſertions, or ſtating Facts, that have no Relation to the main Queſtion.

I really expected, as your Worſhip's Poſtulatum repoſed the national Riches on the Health and Numbers of the People, you would have proceeded to ſhew, that Malt Spirits only leſſened the Number, or render'd them unfit for Labour; undeniable Proofs whereof would indeed have been proper to your Argument.

Inſtead of that, your Worſhip tells us, *That People may get muddled with Gin for Three-halfpence, and quite drunk for Threepence, whereby they forget to pay their Debts, and by that Means expoſe their Children to Extremities,*

*mities*, &c. But where is the Proof of all these Effects, or how do they come up to the Argument stated? I think your Worship seems to be a little muddled yourself, or you would explain this Matter more intelligibly: The Cheapness of spirituous Liquors, no doubt, is a Means for the poorer Sort to use them to an Excess in tippling Houses, which Nobody defends; but how does it prove Malt Spirits are poison, which I think was the Proposition laid down.

As to the ill Quality your Worship bestows on Malt Spirits, that those who drink them forget to pay their Debts. I believe it will be found, on Inquiry, that this Defect of Memory is a Misfortune as common to *French*-Wine-Drinkers, as Gin-Drinkers, and is a Distemper very few People desire to be cured of: But how this Forgetfulness is the Means of exposing their Children to Extremities, is such an incoherent unintelligible Jargon, as will require some farther Explanation.

That the poorer Sort of People, and their Children also, are often exposed to Extremities of different Kinds, that is to say, that poor People are poor People, a small Portion of your Worship's Rhetoric may sufficiently explain; and that they are not only like to continue so, but even daily to increase, is what may be reasonably expected from the Decay of Manufactures in general; the Burthen of Taxes, the Oppressions of the Law, and the low Price

of Wages to moſt Artificers, and the Want of a proper Encouragement to Labour and Induſtry.

The next ill Effects your Worſhip attributes to Gin, *is inſpiring People with falſe Courage*;— but will not other Liquors do the ſame, will not Drunkenneſs of any Kind have the ſame Effect; and is not the publick Peace as often broke by Alehouſe-Sots and Wine-Drinkers, as as any other? Your Worſhip uſes a great deal of Fuſtian to deſcribe the Effects of Drunkenneſs in general, and then imagine you have diſtinguiſhed this Species of Liquor as more pernicious than any other.

As to the commencing litigious, expenſive, Suits,— which you deſcribe as another ill Effect of drinking Malt Spirits, there ſeems to be a little Inconſiſtency in it. How could it enter into your Worſhip's Head, that poor People who only get drunk from the Cheapneſs of the Liquor, which, if a little dearer, would be out of their Reach, can poſſibly carry on expenſive Suits; the moſt remarkable Inſtance of Litigiouſneſs I know of among the common People, is that of ſwearing the Peace againſt each other, which might in a great Meaſure be eaſily prevented, were it not for the Perquiſites that attend Binding and Looſing, a Branch of Trade your Worſhip is a conſiderable Dealer in.

As to the next Conſequence your Worſhip draws from the Uſe of Malt Spirits, of deſperate;

rate Attacks, Highway and Street-Robberies they are Crimes, no doubt, too frequently committed, but which cannot with any Juſtice be laid on Malt Spirits: As to Highwaymen, Experience ſhews they are of another Sort, and ought more properly to be ranked amongſt the Wine-Drinkers; and as to theſe Crimes in general, if your Worſhip looks back to the Beginning of King *William*'s Reign, you will find the Number of Malefactors as great as of late Years, tho' the Uſe of Malt Spirits was then hardly known; and as to your *unheard of Murthers*, I believe they are truly ſo, and therefore needs no farther Anſwer in this Place.

Your next Aſſertion is, that diſtilled Spirits, particularly Gin *are abſolutely deſtructive of the animal Conſtitution, therefore never ought to be received in the Body but medicinally.*

Your Worſhip would make the Devil of a Doctor, to preſcribe a Medicine, what is abſolutely deſtructive to the Conſtitution; and as to your Ebullition of the Blood, and the turbulent Flow of the animal Spirits, that may be an Effect of Drunkenneſs in general, as well from Beer as other Liquors; but how it can be attributed to Malt Spirits only, is paſt any one's Underſtanding, but your own, to comprehend.

The next public Conſequence your Worſhip draws is, *filling the Jayls and Bridewell, whereby ſo much Labour is loſt to our Country, and publick Law-Suits commenced.* I muſt beg leave

leave to obſerve to your Worſhip, that you have offer'd no Proof of the Fact, and indeed your Aſſertion is in one part downright Nonſence; *Bridewell* is a Place of Labour and Correction for diſorderly People, and how ſending them there can be a Loſs of Labour to the Country, wants a little Explanation, I believe it would conduce much to the Reformation of the common People, if many more, who lead an idle diſſolute Life, were ſent there than are at preſent; and if the Laws on this Head were ſtrictly and impartially put in Execution, which your Worſhip well knows are ſhamefully neglected.

As to the diſmal Scene your Worſhip pretends to exhibit, calling it *a Deduction too eaſily and naturally flowing from the Premiſes*: I really think the whole of your Worſhip's Performance diſmal enough; and that both your Deductions and Premiſes are of a Piece. I fancy 'tis a great while ſince your Worſhip learnt Philoſophy, and that for want of due Correction in your Youth, you made but little Progreſs that way: Cannot you ſupport an Argument on this Subject, which ought to be plain and intelligible to common Underſtanding, without ſuch wretched Pedantry, and affected Scraps of Learning, ſo unhappily introduced, and miſerably applyed, as only to expoſe your own Vanity, Ignorance, and ſelf-Conceit.

As to the Deſcription your Worſhip gives of Diſtillation, it is pretty extraordinary you ſay,— *when the Spirit of any fermented Waſh is extracted, that which remains, the Diſtillers call the Faints, and the Chymiſts, the* Caput Mortuum, *which is a very pernicious Compoſition of acid Phlegm, and Earth, a Venenum per ſe, &c.*

How this Deſcription can be applied to the Subject, for which your Worſhip introduces it, I confeſs I am wholly ignorant; if the Spirit leaves all the *Venenum per ſe*, the acid Phlegm and Earth behind, one would think it is a Proof that Malt Liquors, for want of this Separation, are pernicious, and that Spirits in their own Nature are more wholſome; notwithſtanding this, your Worſhip being quick at Invention, has found out a ſecond *Caput Mortuum*, which ſpirituous Liquors leave in the Stomach, tho' before ſeparated from it by Diſtillation; *I ſhall beg leave to find out a third.* I doubt the *Caput Mortuum* is rather on your Worſhip's own Shoulders, or you would never attempt ſuch ſenſeleſs inconſiſtent Deſcriptions, which every School-Boy muſt laugh at.

The next Point your Worſhip proceeds to conſider, is, *that falſe and vulgar Notion which you ſay has been induſtriouſly propagated, that the Diſtillery promotes the Landed Intereſt, and the publick Revenue.*

You very truly own, *this is a Taſk, at firſt View, ſeems ſomewhat difficult*, and what Facts you ſtate to make it *appear in a contrary Light*, and

and how far your Worſhip's ingenious Remarks will help to *elucidate* them (another hard Word, flowing from the Abundance of your Worſhip's Learning) ſhall be fully conſidered.

As to the Facts, I think your Worſhip aſſerts,

" That the Diſtillers uſe the beſt of " our Barley, the worſt being thrown away, " or given to the Hogs.

" That they uſe unmalted Corn, and there- " by ſave Expences in the Manufacture and " Duty.

" That were they to uſe Barley only, and " no Wheat Flour, coarſe Malt would pro- " duce 20 *per Cent.* more at Market, than it " now does.

" That Country-Gentlemen are impoſed " on in this Caſe, loſing in coarſe Grain " what they get in fine.

" That what the Landed Intereſt gains by " the Diſtiller, is loſt to the Brewer.

" That by the conſtant uſe of Gin, Peo- " ple do not live out half their Days, and " the Pigmy Generation of Animals they " leave behind them, are unfit for Labour and " Induſtry, which will reduce the Landed " Intereſt to nothing, in reſpect to Barley.

" That it occaſions a great Diminution of " the Conſumption of Bread.

And how are all theſe Facts, as your Worſhip is pleaſed to call them, made appear to be

be ſo, is there any Evidence in the World beyond your own Aſſertion, any Experiments, any convincing Circumſtances ſtated, any Calculations made to manifeſt the Truth? No! they ſtand ſingly on your Worſhip's Word and Honour, which is but a ſlender Teſtimony to found Arguments on, for deſtroying a conſiderable Manufacture, depriving Thouſands of Families of the means of Labour and Induſtry, and reducing many of them at one Stroke to a ſtarving condition.

However I ſhall not reſt only on this Obſervation of your want of Proof, but I ſhall give you ſome Reaſons, which at preſent occur to me, why many things your Worſhip calls Facts, are abſolutely falſe, and ſome of them inconſiſtent with each other.

That the Diſtillers uſe the worſt of Grain, is a Fact univerſally known and allowed by all Factors and Dealers in Grain at *Bear-Key*, and that it is fit for their Buſineſs; nay, the prices of Grain in all the printed Accounts, are diſtinguiſhed by *Diſtiller's Grain* from the reſt, and what is ſold at an inferior Price: which could not be, if they bought the beſt, and refuſed the worſt at the Market. That they may ſometimes buy the better ſort, when the coarſeſt is not to be had, ſufficient to ſupply their Demands, may often happen; but that any Grain is thrown away, ſince the Conſumption of the Diſtillers has been known, is abſolutely falſe, and known to be

ſo, by every one who has made the leaſt Obſervation of the Trade.

As to the Farmer giving the worſt Grain to his Hogs, your Worſhip happens to differ from another Reverend Gentleman embarked in the ſame cauſe. He ſays the Farmers, by ſelling their coarſe Grain to the Diſtillers, loſe the Opportunity of fatting their Hogs, which he imagines a Loſs to the Landed Intereſt. —— So that between you both, the Landed Intereſt ſuffers two Ways, by the Farmers fattening their Hogs, and by their *not* doing it.

As to the uſe of unmalted Corn by the Diſtillers, to ſave Expences in the Manufacture and Duty, how that is proportioned, can be beſt anſwered by the Diſtillers themſelves, when they ſhall think fit to explain to your Worſhip the Myſtery of that Trade they ſerved their Time to, and have bought their Experience in. And I ſhall only content myſelf with obſerving, that the Acts of Parliament for encouraging the *Britiſh* Diſtillery, lay no Reſtraint upon the Trade in this reſpect. It is lawful for them to uſe Corn malted or unmalted, as they ſhall think fit; and as the Laws are ſilent on this Head, I think your Worſhip might have been ſilent alſo.

The next Fact, as you call it, is a ſort of Concluſion from the former, that were the Diſtillers to uſe Barley only, and no Wheat

Flour,

Flour, coarſe Malt would produce 20 *per Cent.* more at Market.

This Objection not only lies under the ſame Misfortune as many others made by your Worſhip, in wanting Truth to ſupport it, but is alſo manifeſtly contradictory to the foregoing Argument.

If Diſtillers were to buy nothing but Barley, what would become of damaged Wheat unfit for Bread, of which in ſome Years we have great Quantities from different Cauſes, and more than of any other Grain? and how could it enter into your Worſhip's Head that the coarſeſt Malt would in ſuch caſe yield 20 *per Cent.* more at Market, when juſt in the ſame Breath you aſſerted the worſt Barley is thrown away, or given to Hogs? What Market would you bring this coarſe Malt to? and where will be the Conſumption? is it to be uſed by thoſe who uſe no other Grain at preſent? if ſo, by whom, and for what Purpoſe? if by thoſe who now uſe another Grain inſtead of it, how does the Loſs accrue to the Landed Intereſt?

Theſe Abſurdities are endleſs, and indeed hardly worth the Labour of anſwering: it being univerſally known, that were it not for the Diſtillery, there would be no Conſumption of bad Grain equal to it for the Profit of the Farmer; and that they conſume all of that kind which comes to a Market, tho' bought at an inferior Price, which muſt ſtand to Reaſon,

 becauſe

becauſe no one can ſuppoſe the ſame Strength of Spirit can be drawn from damag'd Grain as from the beſt; from whence it may appear Country-Gentlemen do not loſe in coarſe Grain what they get in the fine, as your Worſhip has been pleaſed to aſſert in this State of Facts.

As to the next Fact, that what the Landed Intereſt gains by the Diſtillery it loſes by the Brewer: Your Worſhip happens to be as unfortunate in aſſerting, as in any of the former.

Would it not have been reaſonable for your Worſhip to have given ſome Calculations to make out an Aſſertion ſo material? ſhould you not have appealed to the Increaſe or Decreaſe of the Revenue, as a Proof in this Caſe? But that would not have ſerved your Worſhip's turn, for it manifeſtly appears, the one does not increaſe as the other decreaſes, that when the Duty of Spirits have been below the Medium, the Duty on Beer and Ale have been in the ſame State, if not below the Medium in a greater Proportion.

As to the Aſſertion, *that People do not live out half their Days from the uſe of Gin, but leave a Pigmy Generation behind them, unfit for Labour*: This happens to ſtand on as bad a Foundation as the former. I wonder by what Rule your Worſhip meaſures the Length of theſe Days, and where you pick up this Pigmy Generation. I know ſeveral worthy

worthy Gentlemen of low Stature, who would be very unwilling to allow their Parents to be Gin-Drinkers. How your Worſhip's preſent Bulk and Weight may be, I know not, nor can I imagine where your Worſhip can find Inſtances of a Decreaſe in a ſucceeding Generation, conſidering it is but of late Years that this Manufacture has come to any conſiderable Height. However, your Worſhip is a little kinder than the reverend Author I mentioned: you are pleaſed to allow the Gin-Drinkers to leave a Pigmy Race, when he is ſo uncharitable not only to take away their Stomachs, as your Worſhip does, but carries his Reſentment farther, deſtroys their Virility, makes them wholly incapable to get any Children at all. For my own part, as theſe are Conjectures, and as I ever was fond of Experiments of different Sorts, I could heartily wiſh the Reverend Author was to try the Stomachs of theſe Gin-Drinkers in his own Family, and that your Worſhip had ſome of them at your Table. I believe they would be found like other Men in all reſpects, and would ſoon detect the Falſity of your Worſhip's Suppoſitions.

I think I have now gone through all your Worſhip's State of what you call Facts, except the laſt, *that Diſtillery occaſions a great Diminution of the Conſumption of Bread*, which is in ſome meaſure anſwered by the Reaſons given on the other Points: to which I may add,

add, that every man knows how falſe this Suppoſition is, that the common People, whether they Drink Spirits or Beer, yet ſtill have their chief Support from Bread: and this is confirmed by their unhappy Condition and loud Complaints in times of Scarcity, when Corn happens to be at an extravagant Price, whereas if your Worſhip's Notions had any Truth in them, the Poor (not eating Bread) could never be affected by the Price of it.

Your Worſhip is alſo pleaſed to aggravate the diſmal Account of the ill Conſequences of the Malt Diſtillery, by aſſerting, it equally affects the Butchery and Graſiery.

This you endeavour to explain, by aſſerting that the Stomach, depraved by the reception of theſe Liquors, nauſeates Butcher's meat; and that the common People, rather than purchaſe coarſe Joints, will repair to a Gin-ſhop, where they lay out their Money, ſo that the Butchers are forced to bury ſuch Meat, or to give it to the Dogs; and this you aſſign as the true Reaſon why the Markets are ſo low; and thus the Hurt the Diſtillery does to the Landed Intereſt is plainly proved.

For my part, as I have the Misfortune to differ with your Worſhip in many Points, ſo I can by no means agree in this, were the Facts you ſtate really true. The Concluſion you draw thence is very unnatural, and our Opinions muſt needs be very different, when I think I can ſhew what you call Fact in this caſe

caſe is as Falſe as any thing you have before advanced.

If the low Price of Cattle is ſuch, that it is not worth the Grafier's while to fatten his Bullocks or Sheep, no Profit can ariſe to the Landed Intereſt from the Conſumption, and no Loſs can accrue for Want of it; but the Farmer muſt turn his Thoughts to ſome other Product.

But the Truth of this Caſe is, we have of late years greatly increaſed in the Breeding Live Stock of all kinds, and the great Supply from the northern Parts and *Wales* have glutted the *London* Markets, and the Improvement of Turnips has leſſened the Value of Grazing Ground in other Parts, where they cannot fat Cattle or Sheep ſo quick or ſo cheap: This great Increaſe has of late ſupplied the *London* Markets with Meat far beyond its Conſumption, and therefore lower'd the Price, ſo that the beſt or middling Pieces of Meat have been ſold cheap enough to be within the Reach of the common People, and therefore coarſe Pieces have not had ſo ready a Vent as uſual; but that any Part fit to eat has been buried in Dunghils, for want of Conſumption, is what I imagine to be purely your Worſhip's Invention; if there was any Truth in that aſſertion, ſome Inſtances would be brought, which might in ſuch Caſe be eaſily had.

Your Worſhip ſeems to be very hard put to it in your next Aſſertion, that the Conſumption

of

of Malt Spirits *affects the Woollen Manufactures, becauſe People rather chuſe Nakedneſs for themſelves and Family, than Abſtinence from this comfortable Cordial.*

I wonder what Sort of People your Worſhip allows to be the chief Conſumers of this dangerous Commodity, you have before deſcribed them as the Dregs of the People, and for their extreme poverty and want, have called them Street-Robbers and Houſe-Breakers; and now you are for equipping them in Broad Cloth, and make them great Conſumers of the Woollen Manufacture, were but Malt Spirits out of the way.

You before aſſerted, that were the Uſe of Malt Spirits aboliſhed, the People would lay out their Money in Beer, and by that means compenſate both the Landed Intereſt and the Revenue; and now you are for laying out the ſame Money once again in the Woollen Manufacture.

One would hardly believe your Worſhip in Earneſt in theſe Abſurdities; ſure you have not brought yourſelf to imagine the Clamour, artfully raiſed againſt *Britiſh* Spirits in general, will make every Thing paſs right or wrong on that ſide the Queſtion, without Proof or Reaſon to ſupport it. Beſides, Experience ſufficiently ſhews how ridiculous this Notion is about the Woollen Manufacture: What Conſumption of that kind has there ever been among the extreme poorer Sort? Rags were in Faſhion among

among them long before Geneva, and may very likely remain after that is gone; and as to the better Sort of working People, who may ſtrengthen and recruit their Spirits in the hard Labour and violent Exerciſe of the particular Trades of many of them; it will be found on Enquiry they are comfortably cloathed, as well as in any former times; tho' even ſuch as are in their Circumſtances cannot be ſuppoſed, from the Price all Labour of Artificers is reduced to, able to purchaſe or conſume any Thing of Moment to the Woollen Manufacture.

Your Worſhip is alſo pleaſed, among the many enumerated Evils, to ſhow the bad Effect Malt Spirits have on the Conſumption of Tobacco, by which I perceive your Worſhip is an old Smoker, and are introducing a Favourite of your own, which, if uſed to Exceſs, has all the ill Qualities you can attribute to Malt Spirits: Your Worſhip might have more truly attributed the Loſs of Appetite to the immoderate Uſe of Tobacco, which is known to be one of it's immediate ill Effects, and is attended with many more, which I think to little purpoſe to deſcribe in a Phyſical Way, not knowing any Thing we eat or drink to Exceſs, but what may come under the like Deſcription.

Having thus examined the Heads, on which your Worſhip has proceeded to *the Trial of the Spirits*, I come in the next Place to conſider your Project for totally aboliſhing the Diſtilling of Malt Spirits, and the Application you make

of all this ſenſeleſs, incoherent, Compoſition, which you call Facts.

Your Worſhip, to gain the more Credit with your Reader on this Occaſion, grows ſtrong in Patriotiſm, are for throwing aſide all Party Diſtinctions, ſuch as Whig and Tory, Court and Country Intereſt, a remarkable Inſtance of your Worſhip's great Moderation; tho' ſomething unneceſſary in the preſent Caſe; I never having ſo much as heard that Party was any wiſe concerned in this Caſe; ſo that you need not have flung off what was never put on. The warmeſt Advocates againſt ſpirituous Liquors, I make no Doubt, really mean the Preſervation of the People, and reforming the Abuſes complain'd of, which meets with no Oppoſition; the only Objection being, whether they, by deſtroying an entire Manufacture, are not doing more than what the real Abuſes require, and introduce Evils of another Kind, not eaſily cured, which is generally the Caſe in violent Remedies.

I would not preſume, your Worſhip's Argument in favour of ſmuggling Foreign Spirits, and ſuppreſſing our own, is owing to your Regard to the *French* Intereſt, or to your Kindneſs to ſo many Smugglers as are their Neighbours or daily Acquaintance. If thoſe concerned in that ſcandalous, pernicious, Practice, had deſired any Thing to be ſaid on their Behalf, they would hardly have choſen ſo poor a Tool as your Worſhip: I therefore impute what

what you have ſaid on this Subject to your Worſhip's wrong Head, or your Zeal againſt Malt Spirits, which occaſions your thinking every other Miſchief tolerable, in Compariſon with this you take ſo much Pains to deſtroy.

I have ſeen many Things wrote on this Subject, particularly a Pamphlet lately publiſhed, called *An Impartial Enquiry into the preſent State of the Britiſh Diſtillery*, wherein the Author, to my Underſtanding, plainly demonſtrates additional Duties on *Britiſh* Spirits will introduce Smuggling as powerful as ever: the Evils whereof, as well to the Landed Intereſt in particular, as to the National Intereſt in general, he has deſcribed in ſo lively a Manner, that I refer your Worſhip to the Peruſal of it, not being willing to ſteal from other Men their Reaſons or Arguments; leſt I ſhould, as your Worſhip in ſeveral Parts of your Pamphlet has done by the Reverend Author I named, like a true Thief dreſs them up and mangle them in my own Way, to diſguiſe the Theft, ſo that they become wholly unintelligible.

There is alſo another Grievance which your Worſhip ſeems to be ſenſibly affected with, that the Diſtillers who have improved this Manufacture, on the Encouragement of ſeveral Acts of Parliament, have reaped ſome Fruits by their Labour and Induſtry, which you call amaſſing large Eſtates.

The Diſtilling Trade happens in this Caſe to be like many others, the greateſt Numbers

may get a bare Livelihood, or even fail in that as ſeveral have done; whilſt thoſe who have Strength and Fortune ſufficient to launch out in the Trade, and are capable of extending their Dealing, ſhall, by the great Quantity they make, and by their trading in *French* Brandy of which the Diſtillers are great Importers, acquire a Fortune; but it is a monſtrous Concluſion to ſay *a whole Trade is to be deſtroyed at one Stroke*, becauſe that Trade (whether carried on by thoſe who are now to ſuffer or not) has already acquired Money to the Manufacturer, and been attended with conſiderable Profit. By the printed Accounts I have ſeen, the Utenſils of Diſtillers, within the Bills of Mortality, are computed to amount in Value, to above 370,000 *l.* which would be immediately loſt by the Deſtruction of the Trade. Their Book Debts in that caſe would never be half got in, which would be another prodigious Loſs: their Buildings would become uſeleſs, the Leaſes they have taken for their Conveniency, burthenſome; Contracts of Partnerſhip be determined, and Apprentices, who have given great Sums to learn the Art and Myſtery, left to ſeek new Means of getting their Bread, whether they have Ability or no: the Diſtreſs, Confuſion, and Diſorder in this Caſe, would be infinite; but neither that, or any thing elſe, ought to ſtand in the way, were the Trade as pernicious in it's Nature as deſcribed; and at the ſame time every

every Well-wiſher to his Country muſt allow, that if theſe Evils can be avoided, and the real Evils in the exceſſive Conſumption remedied by proper Reſtraints, it is a more eligible Method than the Project your Worſhip is ſo fond of.

There is another Objection which I cannot paſs by unobſerved, and that is concerning the Hog-Trade; in which your Worſhip, I think, has, according to Cuſtom, exceeded the Bounds of Truth and good Manners.

You ſay the Diſtillers feed Hogs with the Reſidue or Waſh of their Diſtillations, which produces a fleſhy Subſtance, that boils to nothing in the Coppers fitted in the Navy.

That there is little Nouriſhment to the Sailors, as you ſay, in fleſhy Subſtance boiled to nothing, may be readily agreed to; this is one of your Worſhip's cunning Propoſitions: but how is the Fact, what Evidence is there to be had of the Truth of your Aſſertion, even according to your own Meaning? It is well known that Hogs, fed by the Diſtillers, make as fine Meat as any in the world, the Food is as wholeſome, and the Fleſh ſwells in dreſſing; there were, indeed, ſome Complaints laſt Year, that the Hogs, with which the Navy was ſupplied, were not ſo good as uſual, and that the Fleſh ſhrunk, but that is well known not to be occaſioned by the Diſtillers Waſh, but owing to the great Quantities of Beech Maſt, with which Hogs were

were generally fed, and did not make ſo firm and good Fleſh as the Diſtillers Waſh uſed to do.

As to your Worſhip's ſcandalous Reflexions on the Commiſſioners of the Victualling, or your Suggeſtions of private Underſtanding in contracting; it is really much of a piece with the reſt of your Labours, it ſhows how ready you are to aſperſe and calumniate, and what a ſtrict regard you have to Truth and Juſtice, ſuggeſting any thing againſt any man, the better to ſupport your own Project.

For theſe Reaſons, I can by no means agree with your Worſhip's Concluſions, that you have ſufficiently demonſtrated the *diſtilling of Malt Spirits, is of univerſal, infallible, pernicious Conſequence, and muſt neceſſarily ruin the Community.* I rather think it evidently appears, that this Manufacture is for the National Intereſt, to preſerve, under proper Regulations: and that aboliſhing tippling Houſes in general, where the Diſorders complained of are committed, would remedy all the real Evils in a manner conſiſtent with the Welfare of the Public, and the good Policy of a Government.

As to your Worſhip's Endeavours to enflame the Paſſions of Mankind againſt this Manufacture, by your pedantic, bombaſt Deſcription of it's evil Conſequences, 'tis hardly worth replying to.

And

And as to the Libel on the Miniſtry and Royal Family, in your Recapitulation, I have already given you my Thoughts on that Subject; it is ſo very ſcandalous, that I think it even unfit to repeat, or for farther Obſervation.

Thus, according to my Promiſe, I have endeavoured to give your Worſhip ſome Share of the moderate Correction you deſerve, and to detect your ſcandalous Impoſitions on the Public: Your Worſhip indeed has but bad Succeſs in your firſt Attempt as a Writer, to be ſo plainly dealt with; —— but your Remedy is eaſy. —— Confine yourſelf to one of the Trades, either that you were bred to, or that which you now follow; and theſe ſtumbling-Blocks will not lie in your Way. I am willing to believe your Worſhip thinks you have done a great Service to the Sugar-Bakers, by complimenting them out of your great Bounty, with preſerving the Diſtilling of Molaſſes, and aboliſhing only that of Malt; but they are Men of too much good Senſe and Underſtanding to undermine any Branch of Trade, in ſo unjuſt and partial a Manner, and with ſo little Foundation of Truth; they know full well alſo, if any Additional Duty is laid on Molaſſes Spirits, it will totally prevent the Conſumption by Diſtillers, and conſequently affect their own Trade, by leſſening their Profit or making fine Sugar dearer, or both; either of which is fatal to that Manufacture, and may be a means of it's Deſtruction. —— For

theſe

[illegible] think no one ought to suspect that I have given any Countenance to this Piece of your Worship's commending Author, however you might flatter yourself with their Approbation. It is entirely your Worship's own, and what no one could be so fit for as yourself; so hoping your Worship will make the proper Use of the Pains I have bestowed on you, I remain, as your Worship may easily perceive,

*Your faithful Servant,*

T. S.

*FINIS.*

these Reasons, I think no one ought to suspect they have given any Countenance to this Project of your Worship's commencing Author, however you might flatter yourself with their Approbation. It is entirely your Worship's own, and what no one could be so fit for as yourself; so hoping your Worship will make the proper Use of the Pains I have bestowed on you, I remain, as your Worship may easily perceive,

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